MINUTES

OF THE

TENTH ANNUAL MEETING

OF

THE CHICKASAW

BAPTIST ASSOCIATION,

HELD, SEPTEMBER 1848, AT

ACADEMY CHURCH,

TIPPAH COUNTY, MISS.,

PRINTED AT THE "BUGLE" OFFICE,

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1848.

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In bliss returns to reign.

PROCEEDINGS

OF THE TENTH ANNUAL MEETING

OF THE

CHICKASAW BAPTIST ASSOCIATION,

HELD AT ACADEMY CHURCH, TIPPAH COUNTY, MISS., THE 15TH, 16TH, 17TH, 18TH DAYS OF SEPTEMBER, 1848.

FRIDAY MORNING, September 15, 1848.

THE Introductory Sermon was preached by Elder M. BALL; from Heb. 10th chapter 22d verse.

The Association was then called to order by the Moderator, M. BALL.

Read letters from the Churches and enrolled the names of the delegates.

Petitionary letters being called for, communications were received from Mt. Zion, Beulah, and Friendship Churches, requesting to be admitted as members of this body. Their petitions were granted, and the hand of fellowship extended to their delegates.

The Association then proceeded to elect a Moderator and Clerk, which resulted in the choice of M. BALL for Moderator, and J. E. TEAGUE, Clerk.

Appointed S. R. SPIGHT Assistant Clerk.

Appointed a committee to arrange the business to come before this body, consisting of brethren J. M. GRIFFIN, WM. HALE, and C. C. MALONE, to whom, by motion, the Moderator and Clerk were added.

The following other committees were then appointed, viz:

To arrange Preaching:—J. Boatner, J. Hodges, and J. Burress, together with the deacons of this Church.

On Finance:—L. BALL, L. Pharr, and R. T. Jones.

On motion, the Association adjourned to meet to-morrow morning at 9 o'clock.

SATURDAY MORNING, September 16, 1848.

The Association met according to adjournment. Prayer by Bro. L. RODEN.

The report of the committee of arrangements was read and adopted, and the committee discharged.

On motion, the regular business of the Association was suspended for the purpose of reading the rules of decorum and inviting visiting brethren to seats with us.

Called for correspondence, when a letter and minutes were received from North River Association by the hand of Elder D. W. ANDREWS; also a letter from Bear Creek Association by the hands of Elders T. HOWELL and W. MATTHEWS, whose messengers were invited to seats with us.

On motion, a committee was appointed, consisting of brethren N. L. Ward, E. BROWNING, A. H. BOOTH, W. E. ROGERS, and J. B. Gambrel, to examine corresponding documents and report on Monday morning.

On motion, a committee was appointed, consisting of brethren E. Smith, H. Pitts, J. Byrd, B. Collins, and J. B. Tardy, to examine a query sent up from New Albany Church.

On motion, the regular business was further suspended, for the purpose of receiving petitionary letters, when one was received from Concord Church, requesting to be admitted as a member of this body, whose petition was granted, and the hand of fellowship extended to her delegates.

Appointed correspondence to sister Associations:

To Bear Creek,—Elders E. BROWNING, W. E. ROGERS, W. HALE, E. B. REYNOLDS, and C. C. MALONE. (Brother ROGERS to write the letter.)

To Panola,—Elder E. RODEN and Brother T. Williams. (Brother RODEN to write the letter.)

To Big Hatchie,—Elder RODEN, and Brother *R. Nutt*. (Brother B. Collins to write the letter.)

To Cold Water,—Brothers J. Boatner, and N. L. Ward. (Brother Ward to write the letter.)

To North River,—Elders J. S. MORTON and M. BALL. (Brother MORTON to write the letter.)

To Aberdeen,—Elders J. S. MORTON, M. BALL and Brother E. Smith, brother E. Smith to write.

To the State Convention,—Elders M. BALL, W. E. ROGERS, and Brother J. H. Berry. (Brother Berry to write the letter.)

After recess, reports were received from the district meetings, and ordered to be spread upon the minutes. [Appendix A.]

The report of the Executive Board was read and ordered to be spread upon the minutes. [Appendix B.]

Appointed Elder W. HALE to preach the next introductory sermon and J. S. Morton his alternate.

Appointed Brother J. H. BOOTH to write the next circular letter.

Called for the circular letter prepared for this Association by Elder J. M. GRIFFIN, which was read and referred to a committee, consisting of

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B. Collins, J. H. Berry, E. Browning, A. H. Booth, and W. Hale, to report on Monday morning.

On motion, the same Executive Board was continued, viz: J. H. Berry, W. J. Riddle, E. Smith, J. Boatner, and J. B. Gambrel.

On motion, the committee on Preaching was authorized to adopt such measures as they might think best in taking up a public collection on Sabbath.

On motion, a committee was appointed to revise and correct the Constitution of this Association, consisting of brethren J. H. Berry, B. Collins, A. H. Booth, W. M. Burns, and J. S. Morton, to report on Monday morning.

Adjourned until Monday morning 8 o'clock. Prayer by Brother Booth.

On Sabbath the stand was occupied by Brothers D. W. Andrews, W. Hale, W. M. Farrar, and J. S. Morton, who preached to a large and attentive congregation. A public collection was taken up, amounting to thirty dollars and twenty-five cents.

Monday Morning, September 18, 1848.

The Association met according to adjournment.—Prayer by the Moderator.

The regular business of the Association was suspended for the purpose of calling for reports from committees.

The report of the committee on Finance was read and ordered to be spread upon the minutes. [Appendix C.]

The report of the committee on the query from the New Albany Church viz: "What are the gospel steps for a Church to take with a member who is engaged in vending ardent spirits," was read, and the following part of said report was adopted by the Association as an answer to said query, viz: "Your committee would recommend the Association to advise the Church to admonish the offending brother; and if he still persist, to exclude him from her fellowship."

On motion, the regular business was again suspended for the purpose of calling for correspondence, when a minute was received from the State Convention by the hand of Brother W. M. Farrar, and the hand of fellowship extended, and he invited to a seat with us.

A report was received from the committee appointed to revise and correct the constitution of this Association, which was read, and the report adopted, and the constitution thus amended, ordered to be spread upon the minutes. [Appendix E.]

The report of the Treasurer was read and ordered to be spread upon the minutes. [Appendix D.]

The committee on corresponding documents report, "That they find

nothing worthy of notice, except the request of Farmington (former New Salem) Church, asking the Association to spread upon their minutes the excommunication of J. W. Jenkins, from the fellowship of said church for wilful falsehood; whereupon the Association adopted the following:

Resolved, That we spread upon our minutes the exclusion of J. W. Jenkins from the fellowship of Farmington Church, after he had obtained a letter of dismission from said church.

The committee appointed to examine the circular letter, report that they have examined said letter, and recommend its adoption, which was done and the letter ordered to be spread upon the minutes. [Appendix F.]

Resolved unanimously to adopt the articles of faith as found in the Encyclopedia of Religious Knowledge, in lieu of our present abstract principles.

On motion, the business of the Association was suspended for the purpose of giving Brother FARRAR an opportunity of addressing the Association on the subject of Foreign Missions.

Adjourned until half past one o'clock, P. M.

EVENING SESSION.

Listened to the address of Brother FARRAR on the subject of Foreign Missions.

Resolved, That the powers of the Executive Board be so increased as to empower them to purchase Bibles, Testaments, and such other religious books as they may think proper, and that they furnish our Missionaries with them to be gratuitously distributed to the poor and indigent, and in no case to be sold for more than cost and carriage.

Resolved, That the times and places of holding the Associations with which we correspond be published in our minutes.

Resolved, That Brother M. BALL be appointed as our agent to visit all the churches in the bounds of the Association for the purpose of soliciting aid to our missionary operations.

Resolved, That Brother Clerk superintend the printing and distribution of these minutes, and that he have as many copies printed as the money in his hands will procure, reserving ten dollars for his services.

Resolved, That the thanks of this body be tendered to the members of Academy Church, and to the community in general, for the kindness and hospitality shown to us during the present session.

Resolved, That the thanks of this body are due and are hereby tendered to Brother M. BALL, for the able, courteous and very satisfactory manner in which he has presided over this body during its present session.

On motion, adjourned to meet with Mount Sion Church, 3 miles southwest of Carrollville, Itawamba county, Miss., commencing on Friday before the 3d Sabbath in September, 1849.

JAMES P. TEAGUE, *Clerk*. M. BALL, *Moderator*.

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APPENDICES.

[APPENDIX A.]

The Union Meeting for the first district of this Association was held at Pleasant Ridge Church, Aug. 4, 1848, at which the following resolutions were adopted, viz:

Resolved, That the next meeting of this body be held at Cypress Creek Church, commencing on Thursday before the first Sabbath in August, 1849.

Resolved, That Elder M. BALL preach the next introductory sermon, Elder E. SMITH alternate.

Resolved, That Elder E. SMITH preach a sermon appropriate to ministers and deacons.

Appointed brethren W. HALE to write on close communion; J. BOSWELL on the observance of the Sabbath; Elder E. Smith on the union and utility of the church; L. BALL on the perseverence of the Saints; J. Boatner on the duty and utility of prayer; M. BALL on the wise and foolish Virgins; C. C. MALONE on the creature being made subject to vanity.

The Union Meeting for the second district of this Association was held at Ripley, August 1848, at which the following resolutions were adopted:

Resolved, That the next meeting of this body be held at Antioch Church on Friday before the second Sabbath in August, 1849, and that Brother Booth be appointed to preach the introductory sermon, Brother Prescott his alternate.

Resolved, That Brother N. HARBIN write on the duty of masters to their servants; J. Hodges on the duty of parents to their children; J. H. Berry on church discipline; N. M. Berry on the duty of the church to the poor; W. J. Riddle on the duty of a pastor to his church.

The Union Meeting for the third district of this Association met with the Rienzi Church on Friday before the third Sabbath in August 1848, at which the following resolutions were adopted, viz:

Resolved, That the next Union Meeting of this district be held at Friendship Church, Tishamingo county, commencing on Friday before the third Sabbath in August, 1849.

Appointed Elder A. H. BOOTH to preach the introductory sermon.—Brother B. M. Jones to write on the utility of prayer meetings; A. H. BOOTH on Bible Temperance; L. Flake on the evils of neglecting church meetings; J. F. Youngblood on the duty of the church to her pastor; H. C. Jones on Sabbath breaking; *S. Pharr* on brotherly love, and W. Payne on the duty of secret and family prayer.

[Appendix B.]

REPORT OF THE EXECUTIVE BOARD.

The Executive Board beg leave to report,

That their first object was to secure funds to conduct their mission operations. For this purpose they appointed brethren M. Ball, J. M. G fin and J. S. Morton, to make an appeal to all the churches in our boun The latter, however, declined the appointment; whereupon the former t divided the labors which had been assigned to him. All the churc were visited, and responded to the appeal with noble and increased lib ality. $173 45 have been collected up to this time in cash, and $188 subscribed for Domestic Missions. The Board felt the deep respon bility of appropriating this treasure of the Lord to the best advanta They therefore determined with one exception, to adopt the plan, in se ing the gospel to remote and destitute neighborhoods, of employing mi istering brethren to attend monthly appointments, embracing the Sabba day, instead of employing a single missionary the whole or the grea part of his time. They accordingly availed themselves during the l associational year of the services of brethren Boswell, L. Ball, Griff McCain, and Malone.

It would consume too much time and space, to particularize the labo of each. Suffice it to say, that the Lord has poured out his spirit in wonderful degree, upon the people at some of the stations, and at a there is a growing interest to hear and receive the word. Many scatteri Baptists have been found, who appear as sheep without a shepherd, a who implore your friendly aid. At one of the stations a small church h been recently constituted, which has been received as a member of yo body during its present session. At five others, the prospect of cons tuting churches is, according to the reports of your missionaries, excee ingly flattering. The congregations have been generally large, and ma precious souls are posting their way to the eternal world, without an i terest in redeeming blood, or without a light to illumine their pathway the tomb. The responsibility of sending or withholding from them t message of life and salvation, devolves in the Providence of God, upo the church, represented in this body. May the Lord influence us all to act, as to clear our skirts of the blood of these people, and to honor a glorify his Holy name.

After mature and prayerful deliberation, we feel constrained to recom mend, that the powers of your Board be so enlarged as to authorize the to purchase Bibles, Testaments, and perhaps a few other religious book to be placed in the hands of your missionaries, for gratuitous distributio to the indigent, and to be sold at cost to others. That the destitution great, in those remote neighborhoods, cannot be doubted. That the wants should be speedily supplied, is dictated alike by every principle

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humanity, and by every impulse of true benevolence. While the faithful minister is pointing *sinners* to the cross of Christ, should they not have and read that blessed word, which would be a lamp to their feet, and a light to their path. While your missionary is sowing the precious seed, which we hope will bring forth a glorious harvest in eternity, how important, that the soil should be *warmed*, *fertilized* and *enlightened*, by God's Holy Word. While the embassador of Christ is holding forth the gospel in strains of beauty, and of love, and with power, how *unspeakably important* is it, that his hearers should drink deeply and largely at the pure fountain of God's Eternal Wisdom. If there is an inseparable union, therefore, between the preaching of the gospel and this Light from Heaven, *then* should they go together, to the habitations of the poor—to the abodes of the destitute.

Your Board cannot suppose for one moment, that this object can fail for want of means. Those streams, which have already as we humbly believe, carried joy and gladness to the hearts of hundreds even in the bounds of this Association, will not now, cease to flow. We cannot think, that just as our opportunities of doing good have increased, and the field is growing white for the harvest, that our brethren will now turn back and worship the mammon of this world. Nor can we suppose that their charity which hath already abounded to many, the fruit of which will only be known in eternity, will now wither and die. With a firm reliance therefore, upon the blessing of God, and the liberality of our brethren, let our progress be onward. Let the Word of Life be put in the hands of every family, and we believe that God will bless the effort. We feel assured that his Word will not return void, but shall accomplish that whereunto He hath sent it.

We regret to state, that comparatively nothing has passed through our hands for Foreign Missions. We are satisfied however, that considerable amounts have gone up through other channels. We feel persuaded that the same spirit which prompts benevolent christians to sustain domestic missions, will influence them to contribute their mite to send the gospel to the perishing heathen, who never heard of the Savior's name, and whose future hopes are shrouded in the darkness of eternal night. For a full account of our receipts and disbursements, we refer you to the Treasurer's report.

In conclusion, we beg leave to state, that in returning you the trust reposed in us, we ask your indulgence for any error we may have committed, and humbly pray, that our feeble and imperfect labors, may in that great Day of final account, be owned and blessed of God.

JOEL H. BERRY, Chairman.

church.

[Appendix C.]

FINANCIAL REPORT.

Amount sent up for minutes,	$50 87
Amount of public collection on Sabbath,	30 25
	$81 12

[Appendix D.]

TREASURER'S REPORT.

September Session, 1848.

The Treasurer of the Chickasaw Baptist Association beg leave to report:

Received for Foreign Missions.

Dr. as per last years,	$5 50	
Public collection at Association on Sabbath,	15 62	
		$20 62
Cr. by receipt of bro. Wm. M. Farrar, A. S. B. F. M.	$20 62	

For Domestic Missions.

1848. Dr.

To amouut in hand as per minutes 1847,	$23 37
April 2. Received of brother M. Ball,	28 50
" " " " " J. M. Griffin,	30 94
May 14. " " " M. Ball,	20 20
Sept. 19 " " from various sources,	69 63
	$172 64

Cr.

April 2. Paid order Executive Board to J. M. Griffin.	$27 00
" " " " M. Ball,	7 00
" " " " J. Boswell,	10 00
May 14 " " M. Ball,	14 00
" " " " L. Ball,	4 00
Sept. 19 " " J. M. Griffin,	40 00
" " " " C. C. Malone,	8 00
" " " " A. McCain,	5 00
" " " " L. Ball,	15 00
" " " " J. Boswell,	19 00
	$159 00

Balance in Treasury Sept. 19, 1848. $13 64

B. COLLINS, *Treasurer.*

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[APPENDIX E.]

CONSTITUTION.

Article 1st. This Association shall be called the "Chickasaw Baptist Association."

Art. 2d. It shall be composed of persons who have been duly elected delegates by the respective churches belonging to this union.

Art. 3d. The delegates representing the different churches shall at the opening of the Association, present letters specifying their appointment, and also showing the number baptised, received by letter, dismissed, excluded, restored, and dead, during the year, together with the whole number in fellowship.

Art. 4th. Every church belonging to this body, shall be entitled to three delegates until they number 100 members, and then one for each hundred above that number.

Art. 5th. Churches of this Union failing to represent themselves at one association, will be expected to state the reasons of their failure at the next, and if any church fail for three successive meetings, the association may consider such church as dropped from its number, or, shall have power to send a committee to inquire into its state, or proceed as the association may deem most advisable.

Art. 6th. New churches may be admitted into this union by signifying their wish by letter and delegates, provided they be deemed orthodox, and are willing to walk in fellowship with us.

Art. 7th. The association shall have a moderator and clerk, who shall be chosen at each annual meeting so soon as letters from the churches are read, and members names enrolled; *Provided*, however, that nothing in this article be so construed as to prohibit churches petitioning for union with us, from voting by their delegates for moderator and clerk.

Art. 8th. This association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of churches; it shall however, be at liberty to advise churches belonging to it, or it may withdraw from such churches as are known to walk disorderly.

Art. 9th. The association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for foreign or domestic missions, for the bible or any other benevolent institution, and the association appoint one or more, to take charge of the same, and forward them as they may be designated, and report to the next association.

Art. 10th. Any church of this union having a difficulty that she cannot settle, may call help from other churches, or may present the case to this body for advice; such case must be presented in the letter of correspondence, stating the reasons why it has not, or could not be decided by the church.

Art. 11th. When churches of this union have members supposed to possess ministerial gifts, "we recommend them to" call from two or more churches for the aid of their ministers and such other members as the churches may deem most suitable to examine the individuals, and if thought advisable, to authorise such a member or members to preach the Gospel —which shall be reported to the association, and entered on the minutes.

Art. 12th. Any church having a gift she deems worthy of Ordination, shall call a Presbytery of ministers from sister churches to officiate in the work; and all Presbyteries in the ordination of ministers and deacons, or in constituting churches, shall be governed by the abstract of principles of this association.

Art. 13th. This association may correspond by letter and delegates, with the Baptist Convention of this State, and with such associations as she may deem most conducive to the general interest of Zion.

Art. 14th. The minutes of the association shall be read and corrected, and signed by the moderator and clerk before the session rises; no association shall adjourn unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

Article 1st. The association shall be opened by prayer.

Art. 2d. The moderator and clerk shall be chosen by the members present by private ballot.

Art. 3d. The moderator shall be considered the judge of order, but any member not satisfied with his decision, may appeal, provided that appeal be made on the same day, but at no subsequent time.

Art. 4th. The moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he arises to speak, he shall call on some brother to take the chair.

Art. 5th. All questions brought before the association shall be introduced by motion, and if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up, and a reasonable time allowed for discussion, the moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

Art. 6th. Any member wishing to speak shall rise and address the moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject, or make personal reflections.

Art. 7th. No person shall speak more than once upon any subject until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

Art. 8th. Every subject introduced for discussion, shall be first deci-

ded before another shall be offered, unless it be laid over by motion, with the consent of the mover and association.

Art. 9th. The association shall in all cases be governed by a majority of members present, except in the reception of churches, then a unanimous vote shall be required. "But in no case shall one member or church prevent the reception of a church without sufficient cause shown, which shall be determed by a majority."

Art. 10th. The names of members shall be called whenever the association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the moderator.

Art. 11th. The appellation of brother shall be used by the members in addressing each other.

Art. 12th. Any member violating these rules shall be subject to be reproved by the moderator, but only on the day the breach shall have been made.

Art. 13th. Amendments or alterations may be made to these rules when a majority may deem it necessary.

ABSTRACT OF PRINCIPLES.

1. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end, and Truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. *Of the true God.*—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. *Of the fall of Man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. *Of the way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the SON of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from

the dead, he is now enthroned in heaven, and uniting in his wonde
person the tenderest sympathies with divine perfections, is every way q
ified to be a suitable, a compassionate and all-sufficient Savior.

5. *Of Justification.*—That the great Gospel blessing which Chris
his fulness bestows on such as believe in Him, is Justification; that
tification consists in the pardon of sin and the promise of eternal life
principles of righteousness; that it is bestowed not in consideration
any works of righteousness which we have done, but solely through
own redemption and righteousness; that it brings us into a state of n
blessed peace and favor with God; and secures every other blessing ne
ful for time and eternity.

6. *Of the freeness of Salvation.*—That the blessings of Salvation
made free to all by the Gospel; that it is the immediate duty of all to
cept them by a cordial and obedient faith, and that nothing prevents
salvation of the greatest sinner on earth, except his own voluntary refu
to submit to the Lord Jesus Christ, which refusal will subject him to
aggravated condemnation.

7. *Of Grace in Regeneration.*—That in order to be saved, we must
regenerated or born again; that regeneration consists in giving a holy d
position to the mind, and is effected in a manner above our comprehe
sion or calculation, by the power of the Holy Spirit, so as to secure c
voluntary obedience to the Gospel, and that its proper evidence is fou
in the holy fruit which we bring forth to the glory of God.

8. *Of God's purpose of Grace.*—That election is the gracious purpo
of God, according to which he regenerates, sanctifies, and saves sinner
that being perfectly consistent with the free agency of man, it compr
hends all the means in connection with the end; that it is a most glorio
display of God's sovereign goodness, being infinitely wise, holy and u
changeable; that it utterly exclude boasting, and promotes humility, pra
er, praise, trust in God, and active imitation of his free mercy; that it en
courages the use of means in the highest degree; that it is ascertaine
by its effects in all who believe the Gospel; is the foundation of christia
assurance; and that to ascertain it with regard to ourselves, demands an
deserves our utmost diligence.

9. *Of the perseverance of Saints.*—That such only are real believers s
endure unto the end, that their persevering attachment to Christ is th
grand mark which distinguishes them from superficial professors; that
special Providence watches over their welfare; and they are kept by th
power of God through faith unto Salvation.

10. *Harmony of the Law and Gospel.*—That the law of God is the eter
nal and unchangeable rule of his moral government; that it is holy, just
and good; and that the inability which the scriptures ascribe to fallen men
to fulfil its precepts, arises entirely from their love of sin; to deliver them
from which, and to restore them through a mediator to unfeigned obedi
ance to the holy law, is one great end of the Gospel, and of the means o
grace connected with the establishment of the visible church.

Redeemer, King, Creator,
In bliss returns to reign.

11. *Of a Gospel Church.*—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

12. *Of Baptism and the Lord's Supper.*—That christian baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with its purifying power; that it is pre-requisite to the privilege of a church relation; and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

13. *Of the Christian Sabbath.*—That the first day of the week is the Lord's Day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. *Of Civil Government.*—That civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

15. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. *Of the World to come.*—That the end of this world is approaching; that at the last day, Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix for ever the final state of men in Heaven or Hell, on principles of righteousness.

[Appendix F.]

CIRCULAR LETTER.

The Chickasaw Baptist Association, to the churches she represents, se
eth christian salutation:

Dear Brethren:—In obedience to custom, as well as the great
sire we have for your spiritual and eternal welfare, we now send you
annual address. The subject to which we beg leave to call your att
tion, is the duty of the church.

To enter into a full investigation of this subject would be too much
the narrow limits of a circular letter. We shall therefore, mention t
things only, which seem to us to be the most expedient.

The church in its broadest sense, comprehends believers of every a
and nation. We read of the general assembly, and church of the fir
born, and of the church which Christ loved, and purchased with his ow
blood. Acts 20–28. The church of Christ in the usual acceptation
the term, means a number of christians, whether few or many, rich o
poor, who are united by their own voluntary consent, having their prope
officers, and meeting at one place, for the observance of religious ordi
nances, and who are independent of any other control, except the word
of God.

A member of the church should be a true believer; one who has repent-
ed of his sins; who has been born again; who has put on Christ by bap-
tism; who exercises a living faith; who loves God supremely, and who
walks in newness of life. To such *alone*, the great head of the church
has limited the privileges of his kingdom. They alone, can fully enjoy
its blessings, or rightly perform its duties.

The church is represented as the salt of the earth, and as a city that is
set on a hill. The command follows therefore, with great force and pro-
priety, "Let your light so shine before men, that they may see your good
works and glorify your Father which is in heaven."

As God is the great fountain of light and life, and has revealed his Will
concerning us in his holy and blessed Word, we therefore exhort you
brethren, to use great diligence in becoming acquainted with this rich
treasure of heavenly instruction. For in proportion as you receive light
from this pure and holy source, and walk in conformity thereto, will you
emit light to those around you. Take then the word of God as the man
of your counsel. Let it be a lamp to your feet and a light to your path.
Compare one passage with another, and endeavor with honest hearts, to
understand the true meaning of the Spirit. And in all of your research-
es after truth, humbly implore Divine aid. The Lord Jehovah hath gra-
ciously condescended to say that, "*If* any of you," (what blessed words!)
"*If any of you* lack wisdom, let him ask of God, that giveth to all men
liberally, and upbraideth not, and it shall be given him."—James 1—5.

grace connected with the establishment of the visible church.

Redeemer, King, Creator,
In bliss returns to reign.

In this connexion we would affectionately urge increased attention to secret and family prayer. The faith of the christian cannot be *strong*, nor his armour *bright*, unless he often retire in secret, and pour out his soul in prayer to God. We are assured that the effectual fervent prayer, of a righteous man availeth much. What encouragement, then, have we to be often found at the throne of grace, in behalf of ourselves, our families, our friends, and the world that lieth in wickedness. We should also set a godly example before our children, and endeavor to bring them up, in the nurture and admonition of the Lord. "Train up a child in the way he should go, and when he is old, he will not depart from it."

We further exhort you, brethren, to forsake not the assembling of yourselves together. Watch over each other for good, let brotherly love continue, and be careful to maintain a good and wholesome discipline in your churches. "If ye love me, keep my commandments," is the language of our blessed Savior. Some church members, if we may judge by their works, make religion inferior to the common avocations of life. But Christ says, Mat. 6.–33, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Another practice, not less destructive to the peace and prosperity of the church, is that of talking of a brother's failings, in his absence. This is not only wrong and sinful, but it is an exceedingly bad mark of a christian. James says, 1–26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

There is another practice which has a blighting influence, upon the prosperity of the church. It is the making and vending of ardent spirits. Maker and vender, God hath said, "Thou shalt love thy neighbor as thyself." You know the ox will push with his horn. Ex. 21–28-29. Both maker and vender know the qualities of ardent spirits. If they did not, they would be excusable. This traffic, although lawful, is demoralizing in its effects. It opens a door for all of the cruel passions of man to be developed, in their greatest fury. Daily observation proves the fact, that where this practice is carried on there will be swearing, gambling, fighting, drunkenness, and many other evils not proper to mention in this place. Will the christian be justified in the sight of God, for contributing in any degree, to the commission of these crimes? Remember the owner of the ox. You know when you sell the liquid fire, that it will push with all its power, and its power is great. It has been the instrument of destroying the minds, the property, the characters, and the souls of men. What countless multitudes have died the drunkard's death; and many have fallen by the drunkard's murderous hands; and he too, in turn, has been made to pay the just penalty of his crimes, by a shameful and ignominious death, on the gallows. We ask again, how can a christian bear the thought of coming to judgment, where things and motives will be known, and traced to their origin; and *where he must answer for all the consequences of his unholy traffic.*

Dram drinking is likewise sinful in its tendency and in its consequences. This habit is the fruitful and unfailing source of all drunkenness and of all the crimes produced by it. And should not the christian shudder at the very thought, of setting an example which, if universally followed, *would fill our land with desolation, death and woe.* Oh, ministers have you not seen in this evil practice, the sword coming, and you have failed to warn the church, until it has plunged itself into her very vitals and brought her glory to shame. Oh! that God would enable all his faithful ministers to cry aloud and spare not, to lift up their voices like a trumpet, and show his people their transgressions, and the house of Jacob their sins.

The ministerial support, is another duty to which we beg leave to call your attention. The Lord of the harvest has made it the duty of the church, to support the laborer in his vineyard. Paul says, 1 Cor. 9 ch., Who goeth to warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Again: If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. He further adds: Do you not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar, are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.* This is deemed to be conclusive.

It may however be said, that times are too hard to contribute any thing towards supporting the ministry. But this fact constitutes the very reason, why your minister is less able to serve you for nothing. If he obeys your call, his family must still be provided for, much time lost, and considerable expense incurred. Is it right, or proper, or just, irrespective of the word of God, that you should lay such heavy burdens upon the shoulders of your ministry, when ye yourselves, will not touch those burdens with one of your fingers. A true minister of Jesus will preach "pay or no pay," but will his faithfulness release the church from her solemn and imperative duty? Dear brethren, think of all these things, and bring your tithes into the storehouse, and see if the Lord will not pour you out a blessing, that there be not room to contain it.

And finally, we address you in the language of Paul, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard, and seen in me, do: and the God of peace will be with you. Amen.

Received of J. E. Teague $40 for printing 1200 copies of these minutes.

J. C. JONES.

Redeemer, King, Creator,
In bliss returns to reign.

TABLE OF STATISTICS.

	CHURCHES.	POST OFFICE.	PASTOR.	MONTHLY MEETINGS.	NAMES OF DELEGATES.	REC'D. BY BAPTISM.	RECEIVED BY LETTER.	RESTORED.	DISMISSED.	EXCLUDED.	DEAD.	TOTAL IN FELLOWSHIP.	MINUTES.	FOR
First District	Amaziah,	Cornersville,	W. Hale,	2	Jno. McGee, J. Bird, J Boatner	3	9		10	2		68	$ 2	75
	Cherry Creek,	Pontotoc,	M. Ball,	2	M. Ball, L. Ball, J E Teague,	32	11		27	2	2	166	3	75
	Cypress Creek,	Liberty Hill,	W. Hale	4	N L Ward, T. R. Williams, C R Loveless,*	2			8	2	2	97	3	00
	Liberty,	Fairview,	J. Boswell	4	E Smyth, J Duvall, John Givins	6	5		1	5	1	83	1	75
	Mt. Goliad,	Ellistown,	E Browning,	2	E M Pannel, W Bridges, M Bridges	5	6	1	4	5		64	1	30
	New Albany,	New Albany,	W. Hale	3	J R Collins, E W Collins, J B Tardy	4	1		3	4		90	4	65
	Philadelphia,	Rocky Ford,	W. Hale	1	W Hale, L Short, E Tyner		3		2	1		58	2	00
	Poplar Spring,	Poplar Spring,	C. C. Malone	1	C C Malone, R T Jones, J Dillard*	3	8		7	2		40	1	10
	Pleasant Valley,	Coonawah,	C. C. Malone	3	J Johnson, T Shelton*, *T Hooker**		1		2		1	15		
	Pleasant Ridge,	Dumas,	M. Ball	4	J O Nelson, J B Gambell, J A Simpson	41	11		19	6	1	132	2	56
	Town Creek,	Ellistown,	C. C. Malone	4	B Jenkins, A Seal*, J J Jenkins*		2		1			15		30
	*Friendship,	Pontotoc,	E. Browning	3	E Browning, H Pitts, J S Cobb*	2	8					29	2	05
Second District.	Academy,	Cotton Plant,	A McCain	1	B Collins, J B McAlister, J Cole	1	2		6	2		109	3	10
	Antioch,	Hatchee T. P.	P. S. Kelly	3	J Kerkendale, E B Reynolds, J McAlharry	24	5		6	3		98	2	00
	Bethlehem,	Salem,		4	W Smith, J Swain, G S Malery*				1			34	1	00
	*Beulah,	Ripley,		3	L Roden, W Whitington, H C Spencer*						2	10		75
	Fellowship,	Walker's Mills,	J. M. Griffin	3	J M Griffin, J Hodges, J H Berry	2	12		5		1	64	1	50
	Carman,	Moor's X Roads,			[illegible] not represented							11		
	New Harmony,	Ripley,	A. H. Booth	4	N H Robison, W U Robison, W Shackelford	13			7			36		75
	Liberty Hill,	Salem,	J. H. Prescott	1	Jesse Harbin, N Wilkinson*, J. H Wooley*,					1		11		
	*Mt Zion,	Salem,		4	S D Rhodes*, A Coz. C J Cox							8		75
	Hopewell,	Salem,		2	F Norris, J Gary, H T Murray	9	7		1			26	1	00
	Pine Grove,	Salem,	J. S. Morton	4	J S Morton, *R Nut*, J Tucker				7	2		43	1	50
	Ripley,	Ripley,	A. H. Boothe	4	W E Rodgers S R Spight, J H Prescot		2		4			64	1	50
	Salem,	Salem,	J. S. Morton	3	R H Warren, W M Burns, *H G Spencer*		3		7	1	2	55	1	50
	Spring Hill,	Spring Hill,	J. S. Morton	1	B Gunnels, J Nunally, J Moran*	6	3		3	1	1	69	1	50
	Temperance Hill,	Holly Springs,		1	D Parker*, D T Williams, Seth Dildy	1			2			33	1	00
	Union,	Black's Store,	L. Savage	3	B C Ragan, M Miller*, N Carson	13	12			1		52	1	50

TABLE OF STATISTICS--CONTINUED.

	CHURCHES.	POST OFFIC.	PASTOR.	MONTHLY MEETINGS	NAMES OF DELGATES.	RECEIVED BY BAPTISM.	RECEIVED BY LETTER.	RESTORED	DISMISSED BY LETTER.	EXCLUDED	DEAD	TOTAL IN FELLOWSHIP	MINUTES	FOR
Third District	Concord,	Dry Run,	E. B. Reynolds,	2	H B Robison, J P Gray, Willis Green		2				2	10		75
	Mt. Sion,	Carrolville,	M. Ball	4	J Rodgers, J D Lisle, X F Berry	6	8		1	1	1	41	1	25
	Farmington,	Farmington,	J. M. Griffin	4	J T Boom, W H Green, W M Nichols		2		8	3		35	1	50
	Rienzi,	Rienzi,	J. M. Griffin	1	A H Boothe, L F Flake* H D Savage*	3	4			1		35	1	00
	Friendship,	Cross Ridge,	J. M. Griffin	2	J Burris, A Ramsey* T F Parker	7	5		7	3		63	1	40
	Yellow Creek,	Yellow Creek,	A. H. Boothe	1	W Bishop, W B Feelder, *S Pharr.*	7	7		37		1	17	1	00
						194	139	1	186	49	15	478	1	50

LIST OF ORDAINED MINISTERS IN THE CHICKASAW ASSOCIATION.

NAMES.	POST OFFICE.
M. Ball,	Fairview
L. Ball,	Fairview
E. Smith,	Poplar Spring
Jas. Boswell,	Fa.rview
Wm. Hale,	Rocky Ford
C. C. Malone,	Poplar Spring
E. Browning,	Fairview
A. McCain,	Ripley
P. Skelly,	Hatchee Turn Pike
E. B. Reynolds,	Hatchee Turn Pike
J. M. Griffin,	Ripley

NAMES.	POST OFFICE.
Jesse Harbin,	Ripley
J. S. Morton,	Salem
J. H. Prescott,	Salem
A. Goodwin,	Salem
L. Roden,	Ripley
A. H. Booth,	Rienzi
W. E. Rodgers,	Ripley

Levi Roden

LICENTIATES.

Thos. Hooker,	Poplar Springs
R. Nutt,	Salem
H. G. Spencer,	Salem
S. Pharr,	

*New Churches. Ordained Ministers in small capital

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	Ripley		
		R. Nutt,	Poplar Springs
		H. G. Spencer,	Salem
		S. Pharr,	Salem
			Yellow Creek

*New Churches. Ordained Ministers in small capitals, Licentiates in *italic*.

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